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Permanent Forum on Indigenous Issues
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Item 3 of the provisional agenda*
Follow-up on the recommendations of the Permanent Forum

Indigenous youth: identity, challenges and hope: articles 14, 17, 21 and 25 of the United Nations Declaration on the Rights of Indigenous Peoples

Report of the international expert group meeting

Summary

The present report provides an overview of the issues discussed at the international expert group meeting on the theme "Indigenous youth: identity, challenges and hope: articles 14, 17, 21 and 25 of the United Nations Declaration on the Rights of Indigenous Peoples", held from 29 to 31 January 2013 at United Nations Headquarters.

It focuses on the conclusions and recommendations of the expert group meeting, which, among other things, called for increased participation by indigenous youth in relevant forums at all levels, greater support for the revitalization of indigenous languages, major educational reforms, including education in indigenous languages, and an urgent focus on addressing indigenous youth suicide.

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I. Introduction

1. At its eleventh session, the Permanent Forum on Indigenous Issues recommended that the Economic and Social Council authorize a three-day international expert group meeting on the theme "Indigenous youth: identity, challenges and hope: articles 14, 17, 21 and 25 of the United Nations Declaration on the Rights of Indigenous Peoples". On 26 July 2012, the Council, at its substantive session, decided to authorize the international expert group meeting (Council decision 2012/243), which included the participation of members of the Permanent Forum, representatives of the United Nations system, other interested intergovernmental organizations, experts from indigenous peoples' organizations, and interested Member States. The Council also requested that the results of the meeting be reported to the Permanent Forum at its twelfth session, in May 2013. The workshop was organized by the secretariat of the Permanent Forum. The agenda and programme of work are contained in annex I to the present report.

II. Organization of work

A. Attendance

2. The following members of the Permanent Forum attended the workshop:

Mirna Cunningham Kain
Megan Davis
Edward John
Álvaro Esteban Pop Ac
Paul Kanyinke Sena

3. The following member of the Expert Mechanism on the Rights of Indigenous Peoples attended the workshop:

José Carlos Morales Morales

4. The following experts from the seven sociocultural regions participated in the workshop:

Tuomas Aslak Juuso (Arctic)
Steven Brown (Pacific)
Andrea Landry (North America)
Meenakshi Munda (Asia)
Tania Edith Pariona Tarqui (Latin America and the Caribbean)
Matuna Rodgers Niwamanya (Africa)
Igor Yando (Eastern Europe, Russian Federation, Central Asia and Transcaucasia)

5. The workshop was attended by observers from Member States; United Nations agencies, funds and programmes; other intergovernmental organizations; indigenous peoples' organizations; and non-governmental organizations.

B. Documentation

6. The participants had before them a draft programme of work and documents prepared by the participating experts. The documents for the expert group meeting are set out in annex II to the present report. The documentation is also available on the website of the secretariat of the Permanent Forum.[1]

C. Opening of the meeting

7. At the opening of the expert group meeting, the Assistant Secretary-General for Economic Development and Senior Adviser on Economic Development and Finance of the Department of Economic and Social Affairs made a statement welcoming everyone to the meeting. The Chief of the secretariat of the Permanent Forum also welcomed the regional experts and representatives of the United Nations entities and outlined the objectives of the meeting.

D. Election of officers

8. Álvaro Esteban Pop Ac, Vice-Chair of the Permanent Forum, was elected Chair of the meeting and Megan Davis, member of the Permanent Forum, was elected Rapporteur.

E. Conclusions and recommendations

9. On 31 January 2013, the experts adopted by consensus the conclusions and recommendations contained in section IV below.

III. Highlights of the discussion

10. Participants noted the international framework pertaining to indigenous youth, primarily articles 14, 21 and 25 of the United Nations Declaration on the Rights of Indigenous Peoples. Article 14 establishes the right to education; article 17 recognizes indigenous peoples' labour rights; article 21 recognizes the right of indigenous peoples to improve their economic and social conditions; and article 25 establishes the right of indigenous peoples to maintain and strengthen their distinctive spiritual relationships with lands, waters and resources. Participants also noted that the Declaration is not being adequately implemented by Member States or by United Nations agencies. Participants stressed that it is important that States not only endorse the Declaration, but also ensure that it is actually implemented, because endorsement is different from actual practice. An illustration of this was a presentation on indigenous languages (articles 14, 15 and 16), which are considered an urgent issue because linguistic sovereignty is central to indigenous identity and indigenous languages are at risk of disappearing.

[1] http://social.un.org/index/IndigenousPeoples/MeetingsandWorkshops/2012/EGM2013IndigenousYouth.aspx.

11. The world's indigenous youth comprise many different multidimensional identities and nationalities: young indigenous men, young indigenous women, students, teachers, domestic workers, reindeer herders, farmers, young mothers, health workers, activists and human rights defenders. The participants discussed a very wide range of issues affecting indigenous youth, such as loss of land, including as a result of militarization; environmental damage; and health-related issues, including mental health, suicide, drug, alcohol and substance abuse, reproductive and sexual health, HIV/AIDS, maternal mortality, nutrition and malnourishment, poor sanitation and infectious diseases. Other issues include loss of language and language revitalization; discrimination; access to justice, the overincarceration of indigenous youth, inadequate and discriminatory child protection or child welfare practices; identity; education; stereotyping and media influence; economic development, including the impact of mining on indigenous youth; urbanization, including gang activity; homelessness; civil conflict; extrajudicial killings; violence, torture, rape and other forms of violation; forced marriage; and violence against indigenous women, including the murder and abduction of young women.

12. Having identified and discussed these multiple challenges facing the world's indigenous youth, participants heard that indigenous youth should not accept being portrayed as victims or succumb to processes of victimization, which can become a self-fulfilling prophecy; indigenous youth are survivors, not victims. Participants discussed the courage and triumph of many indigenous youth in successfully "walking between two worlds".

IV. Conclusions and recommendations

A. Conclusions

13. Participants heard how colonization and assimilation processes aimed at redefining identity through judicial, political and community-based ideologies are targeted at indigenous youth. These include, but are not limited to, the prohibition of indigenous languages and the implementation of removal policies, such as residential schools, resulting in stolen generations. These policies are targeted specifically at indigenous youth in order to eradicate indigenous languages and create a disconnect between the indigenous self and culture; they also produce a disconnect between generations of indigenous peoples. One of the legacies of these processes can be seen today in the cohort of disconnected youth in indigenous communities and multiple levels of social dysfunction.

14. As a consequence of these destructive colonial practices, indigenous youth are demanding the right to identity, the right to culture and the right to preserve their sacred sites and ceremonial sites. Their manifestations of indigenous identity include language, traditional clothing or costumes, arts and crafts and music, all of which are ways in which to assert identity.

15. Identity is fundamental for indigenous youth as they begin to figure out their place in society. While identity has a strong individual component, indigenous youth identity is also attached to the land, language, traditional livelihoods, ceremonies, handicrafts, family members, friends and society as a whole.

16. Identity is transferred through family ties: the transmission of the history of the land and the transfer of knowledge. Therefore, it is important that there be an intergenerational dialogue with youth and elders, because youth represent continuity with the path already walked by their ancestors. Participants heard how, in terms of the development of identity, indigenous youth are challenged by having to "walk between two worlds" as members of indigenous communities and members of society at large.

17. Urbanization poses a challenge for many indigenous youth in terms of building and preserving indigenous identity, as this relates to a sense of community. In addition, there is often tension between two categories of indigenous youth: those who want to work in traditional sectors of the economy and those who have pursued higher education. Participants emphasized the importance of constitutional rights and legislation in recognizing and preserving manifestations of indigenous identity. Well-being is a critical factor in whether indigenous youth concern themselves with the challenges of identity. Indigenous youth who grow up in a disadvantaged community are often less concerned with identity-related issues. When a young person is preoccupied with survival, concerns are focused on where the next meal is coming from, and language and culture may become less important.

18. Language is critical to the transmission of culture and is integral to identity. At the meeting, languages were identified as one of the casualties of assimilation and indoctrination processes. Those processes have a negative impact on the language proficiency of indigenous youth and therefore on their identity. The articles of the Declaration concerning language revitalization underline the importance of indigenous languages for indigenous peoples and all of humanity.

19. Indigenous languages are disappearing at an alarming rate; many are critically endangered. Of particular concern are those indigenous elders who have knowledge of such language; it is important that that knowledge be captured and the languages revitalized. When a language disappears, the intimate aspects of a culture can disappear along with it, including humour and stories as well as world views.

20. The right to use language is vital to secure the future of indigenous peoples as living cultures. Languages are critical for the sovereignty, cultures, traditions, survival and continuance of indigenous peoples: cultural practice is a part of language. For this reason, it is important to implement the language revitalization articles of the Declaration and, when language revitalization programmes and policies are being developed, to include indigenous youth in that process. It is important to reiterate the value of indigenous languages, not only because they are means of communication, but also because they have their own intrinsic value, as demonstrated in literature, music and other forms of artistic expression, and it is crucial that literature be written in indigenous languages.

21. Land is critical to indigenous identity. For indigenous youth, land is not a commodity, but a primary source of life that reflects their identity, culture, world view and rituals. The Declaration recognizes and protects the spiritual relationship of indigenous peoples with their lands.

22. Traditional livelihoods based on the land, including reindeer herding, hunting, fishing and handicrafts, are important to the identity of indigenous youth, because they are a way to learn traditional knowledge. In addition, land provides income and food security. With regard to the connection between land and identity, meeting

participants spoke of traditional or indigenous knowledge as living knowledge and as being critical to indigenous identity. Stories were shared about indigenous knowledge of science and medicine, including maternal health care, and the way in which Western science and medicine often disregard this knowledge. Securing indigenous knowledge as living knowledge about the land is reinforced by the Declaration and is vital to indigenous youth identity.

23. The loss of indigenous traditional livelihoods on the land can affect the mental health of indigenous youth, sometimes resulting in forms of mental illness or suicide. The dispossession of land therefore has an acute impact on the lives of indigenous youth; it undermines indigenous identity because it contributes to poverty and unemployment and threatens the survival of indigenous culture. Dispossession continues to occur because legal frameworks fail to adequately recognize and protect indigenous peoples' lands and territories.

24. The inadequate recognition of the right of indigenous peoples to their lands increases the risk that titles to indigenous land will be overridden in order to establish national parks and conservation areas or to be used for the extraction of natural resources. Another example raised at the meeting was the failure of the State to respect treaty rights or land policies. In addition, the militarization of indigenous peoples' lands and territories in the name of State sovereignty and national security has led to violence against and the rape of indigenous youth and involves the exploitation of indigenous peoples' natural resources. Land dispossession also leads to increased urbanization, which poses additional challenges for indigenous youth, making it more difficult for them to maintain connections with their communities, languages and cultures.

25. A major challenge for indigenous youth is education, which has an influential role in shaping identity. There is a danger that the educational system and curriculum will be used as a way of indoctrinating indigenous youth with the dominant culture while denying them access to their indigenous culture. It is therefore important to foster educational systems that make it possible for indigenous youth to have separate educational policies, plans and curricula based on their needs, in accordance with article 14 of the Declaration and articles 28 and 29 of the Convention on the Rights of the Child. In addition, indigenous peoples are seldom adequately — if at all — recognized in curricula. For example, indigenous languages are often regarded as inferior to the main language. Where indigenous peoples' history and culture are taught in school, it is often in the context of "historical culture", as if that culture no longer existed.

26. There is a need for indigenous peoples to develop their own educational systems and curricula. The curricula in indigenous schools are not adapted to the visions and cultures of indigenous youth, and it is a challenge for many indigenous youth to be able to persuade policymakers of the importance of this issue. Separate educational programmes are important because indigenous peoples themselves have a better understanding of how to educate indigenous youth and the content of that education. Where such curricula are developed, it is important that indigenous youth be consulted.

27. Educational systems are not appropriately or adequately inclusive of indigenous peoples' culture and histories. This results in lower attendance rates and higher dropout rates for indigenous youth, which ultimately have a major effect on

their well-being. This is borne out in higher illiteracy levels, fewer employment opportunities and higher poverty levels.

28. Greater numbers of indigenous teachers can be critical in encouraging school attendance, especially if classes are taught in indigenous languages. In addition, meeting participants heard about examples illustrating the transient nature of non-indigenous teachers in indigenous communities, who often teach in such communities and receive hardship payments for doing so, only to later depart. The training of indigenous teachers would combat this trend. Furthermore, training programmes need to be developed to educate those indigenous youth who have not received basic schooling.

29. Challenges for indigenous youth in education are further compounded by State policies of multiculturalism or a "melting pot" approach that advocates a formal equality approach to ethnic/cultural differences in a community. Such an approach ignores differences between groups, and thus strips groups of their cultural heritage. A future challenge will be to build a society based on equality and an understanding of indigenous peoples. Indeed, providing education about indigenous peoples' history is a key element in building understanding between indigenous peoples and society at large.

30. The stereotyping of indigenous peoples by the dominant society and, in particular, the media has a major impact on indigenous youth, who are often portrayed as exotic or "backward". On the other hand, indigenous youth are sometimes not regarded as "indigenous" on the basis of stereotypes of "primitiveness" or "backwardness" and their identity is challenged. The meeting participants heard about examples of the identities of indigenous youth being challenged by non-indigenous people when they use technology or if they have had an education or live in a particular urban geographical location.

31. Such stereotypes can become a self-fulfilling prophecy, as indigenous youth often internalize negative stereotypes and question their identity on the basis of the perceptions of mainstream society. This phenomenon is known as "social grafting"; it occurs when negative stereotypes are grafted onto what defines indigenous identity. Indigenous youth are increasingly looking to television and social media and questioning their own identity through this lens. The example of violence against women becoming routine or normalized was used to illustrate the powerful way in which stereotypes can shape thoughts. Another example is the labelling of indigenous youth as troublemakers or substance abusers. Low expectations can have a negative effect on the ways in which indigenous youth perceive themselves, especially when stereotypes are imposed on them by authority figures such as teachers.

32. The mass media have a significant impact on indigenous youth in contemporary societies. There are some positive examples of indigenous media that provide television and radio programmes for indigenous youth. Securing indigenous media services for indigenous youth is important for moving forward. Promoting indigenous languages and indigenous content for indigenous youth is necessary to create positive associations, such as access to positive images and positive stories. Indigenous media such as an indigenous channel on mainstream television can change the internal narrative of indigenous youth as well as mainstream society.

33. The challenge of stereotyping through the media prompted a discussion about the high rate of suicide among indigenous youth. There are many causes for this, including economic, social and health-related factors. Indigenous youth are often dislocated and disconnected from mainstream society because of discrimination and the negative way in which the dominant culture constructs indigenous identity. Media that reflect positive aspects of indigenous culture can be a powerful tool for addressing indigenous youth suicide.

34. Among the most serious threats against indigenous youth are hate speech, racism and discrimination, which have a direct and negative effect on the identity-building process. Indigenous youth increasingly face racism and hate speech in social media and can be bullied or harassed mentally and physically. Politicians and policymakers often regard these incidents as isolated or merely accidental. This attitude diminishes the gravity of the situation.

35. Indigenous media can counter and combat stereotypes and hate speech, racism and discrimination. Indigenous media, whether television or radio, can promote positive images of and stories about indigenous youth. This has a direct and positive effect on the ways in which indigenous youth perceive themselves.

36. Participants discussed the fact that indigenous youth have the right to be heard and to participate in decision-making processes. This can occur in the context of indigenous peoples' own institutions, non-governmental organizations or meetings, and includes participation at the national and local levels as well as the international level. It is important that indigenous youth be a part of the decisions made today that will affect their well-being and lives in future, such as decisions about ensuring the survival of languages or about funding. The study on the right to participate in decision-making conducted by the Expert Mechanism on the Rights of Indigenous Peoples provides important insights with regard to indigenous peoples and the right to participate.

37. Drug and alcohol dependency are among the most serious social problems facing indigenous youth and pose a serious challenge in indigenous communities. Participants were made aware of the social and psychological conditions that can result in alcohol dependency. For example, unemployment can lead to alcohol abuse and depression, which may be compounded by mental illness, low self-esteem or intrapersonal conflict. This may occur as a consequence of the assimilation process or the boredom that can arise in some indigenous communities as a consequence of isolation or a lack of resources or recreational activities.

38. Young indigenous domestic workers face many challenges. They often deal with the absence of legislation to protect their rights. Even where such legislation exists, it is frequently not enforced. This makes young indigenous women vulnerable to abusive practices, having to work long hours with no benefits, social security or security of employment.

39. Large-scale development projects often have an adverse impact on indigenous youth. They can lead to the widespread displacement, forceful eviction or involuntary relocation of indigenous peoples from their lands. These struggles and human rights violations are often ignored by mainstream media and government authorities.

40. Indigenous youth, especially indigenous girls, often receive poor reproductive, sexual and maternal education, which makes them vulnerable to a wide range of

health risks. This lack of information and of access to resources, including health services and benefits, also places indigenous youth at risk of poverty and exploitation.

41. Participants discussed the importance of the relationship between elder indigenous mentors and indigenous youth and the importance of the development of such relationships. Strengthened intergenerational dialogue has many benefits, including language revitalization; it also leads to greater participation by youth in decision-making. Indigenous youth expressed hope for greater reconciliation in future between indigenous peoples and non-indigenous peoples. Participants heard that it is important that non-indigenous society better understand indigenous peoples.

42. Participants urged the implementation of international law by Member States as important to indigenous youth. They heard how the Declaration, although endorsed by Member States, is not being adequately implemented by them, or indeed by United Nations agencies. Furthermore, international law, including article 8 (j) of the Convention on Biological Diversity, is important to securing indigenous knowledge as living knowledge, as reinforced by the Convention, and important to indigenous youth identity if indigenous knowledge is recognized by the State.

43. Participants emphasized the importance of including indigenous youth in relevant meetings and forums at the United Nations and urged United Nations entities, including the Permanent Forum, to establish practices facilitating their participation.

B. Recommendations

44. The Declaration provides the basis on which indigenous youth can affirm their rights. It sets out "the minimum standards for the survival, dignity and well-being of the indigenous peoples of the world". All of the recommendations presented below should be understood and implemented in the context of the principles contained in the Declaration.

Indigenous peoples

45. Indigenous peoples, indigenous communities and indigenous leaders must ensure the rights of indigenous youth to participate in decision-making processes and to be consulted on important issues affecting indigenous peoples.

46. Indigenous peoples, communities and indigenous leaders should foster intergenerational dialogue and dialogue between men and women bridging the gap between elders and indigenous youth.

47. Indigenous peoples and their organizations should develop organizational processes and leadership capacity-building to promote the passing of knowledge, skills and capacities from one generation to the next.

States

48. States should implement the principles set out in article 14 of the Declaration by developing specific educational policies, plans and curricula for indigenous peoples on indigenous knowledge and languages, in cooperation and partnership

with indigenous peoples themselves at all levels of the educational system, and secure control over such actions. States should take effective measures to train and hire local indigenous educators at all schools that provide education to indigenous children and youth. Anti-discrimination should become an integral aspect of teacher training and mandatory for all prospective educators at the primary and secondary levels.

49. States must provide intercultural education that not only takes into consideration the linguistic, cultural and social needs of indigenous youth, but also promotes a positive depiction of indigenous peoples, including their cultures, history and traditions and their rich contributions to world heritage. This includes recording the historical memory of indigenous peoples and transmitting it to future generations through official texts, educational materials and the direct participation of indigenous leaders with appropriate traditional protocol.

50. States should develop comprehensive intercultural health policies that value indigenous knowledge and practices, including indigenous medicine, and eliminate discriminatory treatment. This includes building mechanisms for the participation and inclusion of indigenous youth. States should promote access, with the full and effective participation of indigenous youth, to health, nutrition and sexual and reproductive rights education, including methods of contraception services, in accordance with their respective cultures, in appropriate languages and through their own communication mechanisms that guarantee freedom of choice.

51. Given the importance of languages to the identity of indigenous youth, States should implement the Declaration and other relevant human rights standards as the basis for the development of policies, programmes and laws related to the promotion and strengthening of indigenous languages.

52. States should take adequate constitutional and other legislative measures, in consultation with indigenous peoples, for the recognition, promotion and revitalization of indigenous languages. Such policies and programmes will strengthen the daily use of indigenous languages at all levels, in public and private institutions, within and outside indigenous communities.

53. States should ensure adequate funding for the preservation, revitalization and promotion of indigenous languages and cultures, given the cost of implementing programmes and projects in indigenous territories, especially remote areas.

54. States should support the establishment and sustainability of indigenous universities, language departments of universities and degree programmes to promote indigenous knowledge and languages as vehicles for the transmission of intangible culture, traditions and forms of expression. States should also formulate indigenous language preservation commissions, with a particular focus on the links between language and identity. The perspectives and participation of indigenous youth must play an integral role in and be the core of all language preservation commissions.

55. States should protect and promote indigenous languages by supporting the indigenous use of media, including social media; establishing quota systems or similar mechanisms that ensure adequate representation of indigenous languages in public and privately owned media; providing funding for the publication of indigenous literature; and promoting the use of indigenous symbols and signs in the public sphere, while respecting the intellectual property rights of indigenous peoples.

56. States should guarantee the right to education in the mother tongue for indigenous youth, regardless of the number of its speakers, and ensure the teaching of mother tongue languages to indigenous youth who do not speak them.

57. States should be aware of the negative effects of social grafting and take effective action to challenge negative stereotypes by supporting efforts of indigenous youth to produce and disseminate their own positive stories through modern media, including social media.

58. States should promote the participation of indigenous youth in meetings relevant to indigenous peoples, representing their own organizations and in State delegations, and should actively seek to include indigenous youth in their youth delegate programmes at the United Nations and in other intergovernmental organizations.

59. States should provide indigenous youth who have been subjected to violence with access to shelters, medical, psychological and other support, legal aid, emergency services and other services. States should coordinate with indigenous peoples' institutions in order to provide effective and culturally sensitive services, in accordance with a number of international instruments and policies.

60. States should take action to address and remove barriers to effective services for indigenous youth, including language barriers, the geographical remoteness of indigenous territories (location of services), patriarchal and discriminatory attitudes in law enforcement and justice systems, and insufficient knowledge about existing applicable legislation, protocols and ethics.

61. States should design and implement initiatives that take into account the existence and impact of the multiple and intersecting forms of discrimination experienced by indigenous girls, girl adolescents and young women. These initiatives should also recognize the positive roles that can be played by indigenous and non-indigenous men and boys and the media (e.g., community drama and community radio).

62. States should ensure adequately funded research on and by indigenous youth.

63. States should, in the organization of national statistical systems, censuses and surveys, use ethnic and cultural variables and ensure the disaggregation of data.

United Nations system

64. United Nations entities should support the preparation of indigenous youth for participation in United Nations meetings, including the Global Indigenous Youth Caucus, inviting youth representatives from all seven sociocultural regions to attend.

65. The United Nations Educational, Scientific and Cultural Organization (UNESCO) should disseminate more widely among indigenous peoples, especially youth, information on its standard-setting instruments related to language, cultural diversity and cultural heritage and enhance the capacities of indigenous peoples to use them.

66. UNESCO, the secretariat of the Permanent Forum and representatives of indigenous peoples should cooperate in producing a brochure or pamphlet directed at States regarding the importance of supporting and protecting indigenous

languages. In particular, special attention should be paid to indigenous youth who live in urban areas where they do not use their mother tongue. The Permanent Forum on Indigenous Issues and the Inter-Agency Support Group on Indigenous Peoples' Issues should focus on ways to protect language during situations of migration by indigenous peoples, paying close attention to the role of women as transmitters of language to their children.

67. The Special Envoy of the Secretary-General for Youth should, in close cooperation with the Global Indigenous Youth Caucus and the Permanent Forum, ensure that indigenous youth are effectively included in the implementation of the Five-Year Action Agenda of the Secretary-General as it relates to the mandate.

68. The Special Envoy for Youth should actively promote the inclusion of indigenous youth in the implementation of the United Nations System-wide Action Plan on Youth and should inform the Permanent Forum of progress in this regard at its thirteenth session, in 2014.

69. The President of the General Assembly should take the measures necessary to ensure participation by indigenous youth in the World Conference on Indigenous Peoples and recognizes the participation of indigenous governments/institutions.

70. The United Nations Inter-Agency Network on Youth Development and the Inter-Agency Support Group on Indigenous Peoples' Issues should, in cooperation with the Permanent Forum, the Global Indigenous Youth Caucus and the Special Envoy for Youth, collaborate in the preparation of a permanent platform for indigenous youth at the United Nations.

71. The Expert Mechanism on the Rights of Indigenous Peoples should develop a research agenda associated with traditional livelihoods of indigenous peoples, including indigenous youth, examining best practices and how the resurgence of traditional livelihoods could be built upon by indigenous youth.

72. The United Nations Population Fund (UNFPA) should increase its activities with indigenous youth and invite indigenous youth to participate in its Global Youth Advisory Panel.

73. UNFPA should establish a specific programme on the sexual and reproductive health of indigenous youth, in full consultation with indigenous women and youth.

74. The World Intellectual Property Organization should partner with indigenous youth to create innovations based on traditional knowledge as a way of generating employment through entrepreneurship that alleviates poverty, preserves traditional knowledge and reconnects indigenous youth with such knowledge.

United Nations Permanent Forum on Indigenous Issues

75. The participants expressed deep concerned at the fact that, despite repeated recommendations made by the Permanent Forum to the Inter-Agency Support Group on Indigenous Peoples' Issues as well as to specific individual agencies, they had not addressed indigenous youth suicide. Owing to the lack of urgency shown by the United Nations system, the Permanent Forum should, as a matter of priority, request that the Inter-Agency Support Group, the World Health Organization (WHO) and the United Nations Children's Fund organize an expert group meeting to review policies and best practices with respect to engaging indigenous youth on the prevention of suicide among them.

76. The Permanent Forum should also request that WHO, in cooperation with indigenous health providers, conduct a study on the prevalence and causes of suicide among indigenous youth and on efforts being undertaken, including culture-based approaches, to prevent suicide and promote mental health and wellness.

77. The Permanent Forum should invite United Nations Volunteers to its twelfth session to make a presentation on their programmes, in particular their implementation of a youth volunteer programme that is an integral part of the Secretary-General's Five-Year Action Agenda.

78. The Permanent Forum should conduct a study on the impact of militarization on indigenous youth and the impacts of emergency or special laws, decrees and orders that facilitate the full-scale and free militarization and utilization of indigenous peoples' lands, territories and resources.

79. The Permanent Forum should conduct a study on the situation of indigenous women domestic workers with a view to facilitating legislation in conformity with international human rights law, including International Labour Organization (ILO) Conventions Nos. 169 and 189 and the ILO Conventions on decent work.

80. The Permanent Forum should conduct an expert group meeting on traditional livelihoods. The meeting should include the participation of an elder, adult and youth from each of the seven sociocultural regions.

81. Despite repeated recommendations by the Permanent Forum aimed at increased availability of disaggregated data on indigenous peoples, there has been little progress in that regard. Therefore, the Permanent Forum should request that the Inter-Agency Support Group on Indigenous Peoples' Issues immediately review available data and information on indigenous peoples and report to it at its thirteenth session.

82. The Permanent Forum should invite the Special Envoy for Youth to attend and participate in its twelfth session, at which the present report will be presented and the theme of indigenous youth will be discussed.

83. The secretariat of the Permanent Forum should establish as a practice inviting at least one young person to the expert group meetings, irrespective of the topic discussed, with invitations to be rotated among the seven sociocultural regions.

84. As a matter of practice, the United Nations Voluntary Fund for Indigenous Populations should develop a set of guidelines ensuring that indigenous youth are adequately represented.

85. The Permanent Forum should conduct a study on participation by indigenous youth in decision-making processes, with a focus on the national level.

Annex I

Agenda and programme of work

Date/time	*Item/programme*	
Tuesday, 29 January 2013		
10-10.30 a.m.		Opening of the workshop by the Assistant Secretary-General for Economic Development, Department of Economic and Social Affairs
	Item 1	Election of Chair and Rapporteur
	Item 2	Adoption of agenda and organization of work
10.30 a.m.-1 p.m.	Item 3	**Theme 1: Identity** Indigenous languages and identity. The legacy and effects of colonialism, assimilation and discrimination. Factors and contexts that contribute to the development of positive identity by indigenous youth. The role of education in the development of indigenous youth identity. *Presentation* Andrea Landry
3-6 p.m.		**Theme 1: Identity (continued)** *Presentation* Steven Brown
Wednesday, 30 January 2013		
10 a.m.-1 p.m.	Item 4	**Theme 2: Challenges** Involvement of indigenous youth in addressing social and economic challenges in the community, such as education, employment, economic exploitation, health, land rights, sanitation, housing, discrimination, gang activities, substance abuse, suicide, urban and migration issues. Life within the community or in the dominant society. Indigenous youth are often faced with the choice of staying within their communities or getting a good education, a good job and a prosperous life, but is it that simple?

Date/time	*Item/programme*	
		Presentations Meenakshi Munda Matuna Rodgers Niwamanya
3-6 p.m.	Item 5	**Themes 3: Hopes** Participation in decision-making. Indigenous youth making a difference in the lives of indigenous people living in communities. Indigenous peoples' organizations, indigenous governments and indigenous youth working together. Examples of good practices that can help safeguard the rights of indigenous youth. *Presentations* Tuomas Aslak Juuso Igor Yando
Thursday, 31 January 2013		
10 a.m.-1 p.m.	Item 6	**Theme 4: Action strategies** The United Nations and indigenous youth. The Secretary-General has made youth one of his priorities for his second term. How can this affect the work of the United Nations with indigenous youth? Brainstorming on actions to be taken and strategies to address the situation of indigenous youth at the national and international levels. Indigenous youth and the 2014 World Conference on Indigenous Peoples. *Presentations* Tania Edith Pariona Tarqui United Nations Focal Point on Youth
3-6 p.m.	Item 7	Adoption of the conclusions and recommendations

Annex II

List of documents

Concept note for the international expert group meeting on the theme "Indigenous youth: identity, challenges and hope: articles 14, 17, 21 and 25 of the United Nations Declaration on the Rights of Indigenous Peoples".

Programme of work for the international expert group meeting on the theme "Indigenous youth: identity, challenges and hope: articles 14, 17, 21 and 25 of the United Nations Declaration on the Rights of Indigenous Peoples".

Paper submitted by Tuomas Aslak Juuso

Paper submitted by Steven Brown

Paper submitted by Andrea Landry

Paper submitted by Meenakshi Munda

Paper submitted by Tania Edith Pariona Tarqui

Paper submitted by Matuna Rodgers Niwamanya

Paper submitted by Igor Yando

All the reports, including other documents submitted during the meeting, can be found on the website of the secretariat of the Permanent Forum on Indigenous Issues (http://social.un.org/index/IndigenousPeoples/MeetingsandWorkshops/2012/EGM2013IndigenousYouth.aspx).